563 lo), "Kuerhliq," those of Ha-mi (Qomul), "Qomuliq," and on and on. There has also, however, been a countertendency to associate these exceptionally localized Turkic and "Alpine" ethnic types as a whole with the Uighur race that flourished anciently in the Sinkiang area. Since Sheng Shih-ts'ai came to power in Sinkiang, these *Ch'an Hui* (or Chanto) have been given the name of *Wei-wu-erh,* a Chinese transliteration of "Uighur."

144 It is not clear precisely what the earliest racial stock inhabiting the Western Regions, or present-day Sinkiang, was. Investigation has disclosed the existence of relatively ancient independent peoples in the Altai region, perhaps as early as the third century B.C., and one pioneer student of the subject has described their history as being "mysteriously wrapped up" in that of the Uighurs "from the far south of Mongolia. . . ." The Uighurs are supposed to have been a light-haired and blue-eyed people and in them, it is insisted, is to be found the "origin of the Turkish race who, later on, overflowed all Central Asia and made an Empire on the shore of the Bosphorus."

771 175 Some of these Uighur peoples of Sinkiang seem at one time to have believed in Manichaeism—the doctrines of the Persian, Manes—but they were willing to try their religious luck elsewhere. They became in turn Nestorian Christians, Buddhists, and finally and most permanently, Moslems. In the eighth century—when almost simultaneous Tibetan and Arab attacks had forced the Chinese armies of Kao Hsien-chih to fall back in retreat from Turkestan and when the Arab forces were advancing successfully under Qutaiba to the edge of the Pamirs—the Uighurs gradually turned to Islam. As the T'ang Dynasty's military standing declined in Turkestan, its nominal subjects—the Uighurs—began to carry on for it the burden of colonial rule. The Uighur prestige grew so swiftly that, before the tenth century was well under way, they wielded the balance of power in Turkestan from their capital at Bishbalik, near the site of the present Sinkiang capital, Tihwa. During this period they served almost as an overland bridge for the introduction of Mohammedan culture into China. The Uighurs themselves derived considerable cultural benefit from their newly gained strategic position; and their language, Turki, was established permanently in

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181 /Turks of Sinkiang/
721 and the Turkis are likely to make untrustworthy soldiers.
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J. Material Concepts

556 One of the most important standards according to which an
183 individual's place in society was measured in Sinkiang was the
[565] extent of his wealth (Türk: zenginlik). The wealthy merchants and landowners for centuries occupied the leading positions in society, while those who lacked property, the poor and the beggars, were at the bottom of the social ladder. Wealth was considered as a sign of God's blessings (Türk: Al'ahin nimetleri) and of the individual's earthly wisdom. A man of property commanded political power as well as an important position in society, while a man who had been reduced to poverty lost all his prestige. Poverty was considered a disaster, as the following folk song
[735] indicates:
[539]

"My horse is gone from before me,
My whip is no more at my side.
Even though this be my native land
Poverty is come upon me."

(C.P. Skrine, Chinese Central Asia, p. 208)

556 From the Communist propaganda, it seems their intention is
668 to eliminate the wealthy classes. It is difficult to tell how many
177 of the leading property owners have become influential under the
[565] present regime as "Communist" leaders, and how many have been truly eliminated. If Communist doctrines are truly pursued, a new attitude in regard to property, will have to be developed. The association of property with the individual will cease, since the property will be transferred to the ownership of the state. We have indications that such a transformation has not fully occurred. The leadership of the Moslem community, however, has been transferred from its wealthy members to the party officials. An individual cannot aspire any more for advancement in terms of gathering more property, but only in terms of becoming an important party member.

• 815 As regards science (Türk : bilgi, verb. 'knowledge', the term
668 is as old as recorded Türkic history) there was not much of it p
177 prior to the Communist revolution. The only type of knowledge prevalent among the population was the knowledge of religion, of Islam, and the scholars of the Turkic community were its Islamic scholars, and not those versed in secular education. However, with the dependence of the new regime on the new regime of science and scientific achievements (sometimes the term science corresponds to what we mean by it, and often it is used to embrace much more), a new emphasis has been put on the sciences. There are very few among the Turkic people in Sinkiang who are familiar with any of the sciences, and therefore there still is no basic attitude or reaction to the world of science. It is regarded with mixed curiosity, admiration and fear. The term "science"

815 668 177 is not quite clear in the minds of the people - they are acquainted with the science of medicine, for which they have great respect, they are bombarded by propaganda telling them of the evil uses of scientific discoveries, mainly the "germ warfare" supposedly launched against China by the United States, and they are encouraged to adopt a "scientific" attitude toward the ideology of Communism, the science of revolution.

829 668 177 [439] Industrialization is, for the most part, a thing of the future as far as Sinkiang is concerned. The Turks do not even have a word for industry. They use now the term caliskanlik, meaning industriousness. Not much has been done in this field, and the products of industry have been brought to Sinkiang from China Proper and Soviet Russia. Since the process of industrialization will so strongly affect a large part of the urban population consisting of independent small artisans, shopkeepers and merchants, it is very likely that these groups will not look with favor at this process.

423 668 177 With the strong emphasis that the Turkic people put on ownership of property, particularly landed property, it is only natural that great resistance is encountered from both the small farmers and the big landowners to the process of collectivization. The incentive to work will, in many cases of collectivization, be taken away from the farmers, when they are not allowed to anjoy the products of their labor. Collectivization is forced on the Turkic people, and involves a basic change in their economic outlook and ideas. Collectivization may not affect the tenants as strongly, since they have never tilled their own land, and the loss to them is not as great, economically or psychologically, as it is to those who owned their land, no matter how small their property was.

K. Attitude toward the Present Political Regime

829 668 177 Communist sources describe the reaction of the national minorities to the new regime and its leaders as follows: "Political consciousness is rising; the people's love for Chairman Mao Tse-tung and their homeland is heightened by all that is happening day by day (Ulanfu, Vice-Chairman of the Commission of Nationalities Affairs, Report of the General Program for the Implementation of Regional Autonomy for Nationalities), or, "The growth of the movement to resist United States aggression and aid Korea has further added to the education in patriotism among our national minorities whose overwhelming majority deeply love and warmly support Chairman Mao Tse-tung and the Central People's Government."

In spite of these statements, it is difficult to conceive how the Turks so "deeply love and warmly support" a Chinese leader who has not brought about the fulfillment of their national aspirations, but those of Chinese nationalism, and who has united them not with the world of Islam but with the Communist block. The glori-